TOWN & COUNTRY CHURCH

Purposes of This Paper

The purposes of these papers are:

A. To encourage cooperation among rural churches.

B. To improve the administration of the local church, this to include organization of the church; finance, religious education, community relationships; and the training of lay leadership.

C. To stimulate the development of a Christian philosophy of rural life, this to embrace ethical issues in agriculture, social reconstruction, and government programs; and the content of the minister's message.

Part of Larger Program

The paper will be an important part of an enlarged "cooperative rural church program," that will encourage a national "rural church movement." The paper will be closely linked with a regularly held National Convocation on the Church in Town and Country.

Contributors

DONALD K. MCGARRAH, pastor, Center Presbyterian Church, Grove City, R. D., Pa.

IVAN M. CASH, Director of Town & Country Work, State Baptist Convention of New York.

TED H. TOWNSEND, *Business Manager*, Dairymen's League, New York City.

This Issue
No. 25
Published March, 1946

Must We Revise Our Rural Ideals and Our Rural Life Program?

MARK A. DAWBER

• It is thirty-eight years since President Theodore Roosevelt appointed the Country Life Commission. I mention this because most, if not all, the rural life movements and the general interest in rural affairs in the United States can be traced to this important event in our history. The commission, constituted of the outstanding rural leaders of that day, gave considerable time and thought to rural life interests, and the result of its deliberations was the broadening of the objectives of rural life, giving to it a new dignity and outlining a program which included economic development, the improvement of rural health, education, recreation, women's work, community development, and last but not least, the country church. One of the results of the Country Life Commission was the American Country Life Conference; the first meeting was held on the heels of the First World War, in 1919. The part that rural people and rural life are to play in the nation's program to secure a just and durable peace would seem to be a matter of deep concern to all those who have a special interest in rural life.

At this point we do well to pause for a moment while we mention a few names that were associated with these movements, for, without such people as they were, no worth-while movements would be possible. There is first that "grand old man," Liberty Hyde Bailey of this institution and still living. There was Dr. Kenyon L. Butterfield. Both Dr. Bailey and Dr. Butterfield were in President Theodore Roosevelt's Country Life Commission. They also helped to initiate the American Country Life Association, in connection with which we mention with honor another man who was closely identified with this association that meets today—Dr. Dwight Sanderson. Then in the realm of the rural church and its interest in these movements there come to mind the names of Dr. Warren H. Wilson, Dr. Malcolm Dana and others who have now passed on to their great reward. To keep alive in rural life and the nation the ideals, the spirit and the objective of these men is of course one of the concerns that is upon our hearts.

Let us now proceed to analyze the ideals, objectives and programs of our rural life movement, and having regard to the changes that have taken place or are in process, satisfy ourselves concerning the changes, if any, that we should make in order to give new dynamic and impetus to the rural life movement for tomorrow.

The Significance of Rural Life

Under this head there are several aspects to be considered.

1. *Biological Significance.* On this point I think there is little we would desire to change. The last census suggests that this biological contribution of rural life is increasing in significance. In fact with the increasing population trend to the cities, it becomes even more important to recognize the biological contribution of rural life. With a declining rural population, because of migration, it becomes increasingly important to maintain a stable and virile birth rate in rural life, which is still the seed bed of our population.

It is highly important for national welfare that we do everything humanly possible to create those conditions in rural life that will contribute to the maintenance of the birth rate but with such improvements in economic and social conditions as will make for a healthy, vigorous physical and mental development of rural people.

2. *Economic Significance.* In view of what we have said regarding the biological significance of rural life, it naturally follows that a satisfactory economic base is essential. This is necessary in the first place in the interest of the rural population itself. If we are to continue to depend upon rural life for its contributions of population to the cities, it is clear

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that a satisfactory economic foundation must be provided. But I am thinking of rural life as an economic base for our whole national life. Agriculture is still basic to industry.

But the concern that I would express here arises from the trend toward large corporation farms and the consequent increase in tenantry, sharecropping and agricultural migrancy. This brings us to another plank in the program of the rural life movement.

3. *The Significance of Land.* Do we need to revise our thinking about the place of land in the future society? We have been saying that a spiritual concept about the good earth was necessary if we are to achieve a worth-while civilization. I am convinced that this is still true—nay, I make bold to say that the events of the past four years have sharpened the significance of land.

I have been visiting Puerto Rico for some twenty years. I have recently returned from another visit, and I am appalled at the conditions I found. The problem of Puerto Rico, as of all impoverished peoples, is land. The recent report of the Puerto Rico Commission states the case very clearly, saying: "The problem of Puerto Rico is progressive landlessness, unemployment, and an implacable growth of population." In her recent book, *Whose World* (which I strongly recommend to all who are interested in this subject), Margaret Batamen calls attention to this land question as a world problem that must be solved if we are to have any peace in this world of ours. Here are some of the facts that she states:

Land Monopoly

In Great Britain (according to a 1933 report) one-tenth of one per cent of the population owned three-fourths of the land.

In Scotland 96.4 per cent of the population owned no land.

In Scotland 1.4 per cent owned all the land.

The ex-Kaiser of Germany in 1938 owned 240,000 acres of the best land in Germany.

In Italy 4 per cent of the population owns two-thirds of the land.

In Poland 70 per cent of the 34,000,000 population were peasants, a 1937 report states. One man owned 100,000 acres; another 340,000.

Conditions are about the same in other European countries.

All of this brings me back to the question of the spiritual significance of land. We need to place even greater emphasis upon this matter of land and to create a new concern about the widest distribution of land as a means to securing the kind of economic status and social satisfaction necessary for the kind of world that we Christians say we want.

The peace of the world is very much involved with the whole question of land ownership and use. The basic necessities of life are to be derived from the land. Wherever monopoly of the good earth is allowed, there one finds destitution and unrest. The poverty-stricken workers in every country in the world are a reflection of someone's monopoly of the land and its resources. The sharecroppers and migratory workers, the bread lines and the relief centers in the U.S.A., are but evidences of the same problem in our own country.

4. *The Significance of Community.* While this has been one of the planks in our program of rural life I do not believe it has been stressed as it deserves to be. Recently men like Arthur Morgan have been calling our attention to this matter.

The problem of the United States as of some other countries is the decay of democracy. Democracy has decayed in about the same ratio as the trend to urban life. The peril of democracy is in our cities, and it is due in the main to the fact that there is no community, as we understand its meaning, in the cities. Life is lived on a class basis in the city—even our churches are class institutions. Democracy depends upon those face to face experiences and contacts that are possible only where life is lived and shared together. Jefferson got his ideas for his program of political democracy out of the simple human experiences of rural life.

We need to raise a new generation who have been educated concerning this essential need in political democracy—a generation which, having sensed this significant need will dedicate itself to this community task.

School and Church

What are we going to say to such institutions as the school and the church? Well, we have had certain planks in the platform of rural life that are the concern of the schools and the churches, but the major concern of these institutions should be with the four essentials as stated.

The schools and the churches are not institutions apart, rather they should conceive of themselves as agencies to help achieve these ideals. But in all too many instances they have proceeded as though they were institutions apart rather than servants of the community. In some instances they can be charged with violating every principle and ideal of the rural life movement. I know schools that have educated people away from rural life, that have given the impression of rural life as in-

erior, where no "up and coming" young person would expect to remain. I have known churches of like character—at least from the point of view of the community they are by their competition and divisiveness destroying community and not creating it.

There are signs on the horizon of improvement. A new sense of the importance of rural education is dawning, a realization that the rural schools have a responsibility to those who remain in the rural community as also to those who must go to the city. The same is true of the church: a new generation of rural ministers is arising, committed to these ideals for rural life and willing to dedicate their lives to the building of rural life on the basis of a new appreciation of its dignity and the basic place that it still occupies.

And this raises another question. I have reference to the securing of farms. It would seem to be the essence of good statesmanship and good business to make it possible for a large number of these young people who desire to do so, and are educated and experienced in the ways of farm life, to secure a farm of their own. This kind of farm ownership has never failed to sustain the best things in the life of a nation. John Ruskin once said, "That is the richest country that can point to the largest number of happy and contented farm homes."

At this moment of national crisis we could well consider a strong campaign in the interests of the small farm home. It would be to our advantage to help those returning from the armed forces and some who have been in war industry who are without jobs, who would much prefer to get a farm and settle down if the ways and means were available for them to do so. I cannot conceive of a more worthy cause to which the rural life movement, including the rural church and the rural school, could give itself at this time in the interest of a better America.

In closing I cannot escape, however, raising another important question; it has to do with the atomic bomb. I am sure that some of you would be greatly disappointed if I left that out. Well, it is in and, believe me, we had better reckon with it, for it is in this city—rural contrast that the adjustments must be made or else—unless and until the nations of the world have been able to come to some agreement concerning the use and control of atomic energy we should think twice before we proceed to pyramid our industry and population in great cities. Nagasaki and Hiroshima are too near us to be able to dismiss them easily. Yet here we are talking about building 400,000 new homes in New York City. The question of decentralization of industry takes on new significance today. Winston Churchill on his last visit to Canada made a very interesting observation. He said, "One of the valuable by-products of the war was the fact that England was obliged to decentralize its industry in order to save it. England was too near Germany to risk the greater centralization of industry." He continued to say that as a result the rural life of England had been given a new impetus that he believed would continue to dominate the life of England when the war was over. Greater consideration should be given to this matter of decentralization of industry in the United States.

Well, I raised a question as the topic of my address. I think I have answered my own question: "Must we revise our rural ideals and our rural life program?" The answer in a word is that our ideals were sound—they are still sound—our program was well conceived and, with but a few changes, is the kind of program to meet the situation. What we need is a new conviction, a new dynamic to give new life and a new strong impetus to the movement.

"Bread and Bibles"

• Urging help to the Japanese in the next few months, Chaplain Franklin Cole, USNR, predicted that unless help comes in "this emergency, formative stage, we'd just as well forget about missions in Japan later on."

"May I urge you," the Chaplain said in an open letter addressed to Protestants interested in future of missions in Japan, "to rush food for body and soul to these stricken, repentant, misled people. Bread and Bibles; Bibles and Bread!"

He indicated a "spiritual vacuum" existed in the lives of the Japanese people.

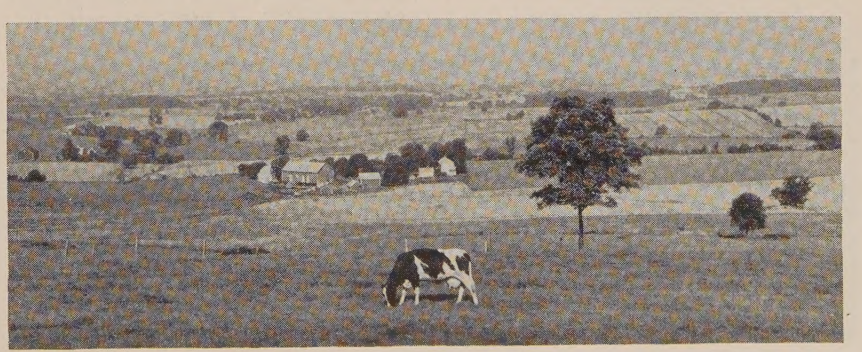
"The old gods forsook them and the military leaders betrayed them. Many of them are looking toward Christianity with what might be termed 'cautious interest.'"

"It seems to me that we American Christians have the opportunity of a lifetime (perhaps a millenium) to help strengthen Christianity in Japan in the next few months."

Chaplain Cole had underlined "in the next few months." —C.C.O.R.R.

• "When a clergyman is invisible six days of the week, he is incomprehensible on the seventh."

—Trycer Nelson



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A Priest to the Temple

GEORGE HERBERT

The Author to the Reader

"Being desirous (through the mercy of God) to please Him, for Whom I am and live, and Who giveth me my desires and performances; and considering with myself that the way to please Him is to feed my flock diligently and faithfully . . . I have resolved to set down the form and character of a true pastor, that I may have a mark to aim at, which also I will set as high as I can, since he shoots higher that threatens the moon, than he that aims at a tree."

The Parson's Knowledge

"The Country Parson is full of all knowledge. They say it is an ill mason that refuseth any stone; and there is no knowledge, but in a skilful hand serves either positively as it is, or else to illustrate some other knowledge. He condescends even to the knowledge of tillage and pasturage, and makes great use of them in teaching, because people by what they understand are best led to what they understand not. But the chief and top of his knowledge consists in the Book of books, the storehouse and magazine of life and comfort,—The Holy Scriptures. There he sucks and lives. In the Scriptures he finds four things: Precepts for life, Doctrines for knowledge, Examples for illustration, and Promises for comfort: These he hath digested severally. . . . Assuring himself that wicked men, however learned, do not know the Scriptures, because they feel them not, and because they are not understood but with the same Spirit that writ them. . . ."

(Selections appearing here are from "A Priest to the Temple" written by George Herbert in 1632.)

A Parable

• "A certain town fell among modern problems which stripped it of its dignity and left it wounded, half dead.

"Now it happened that a certain priest was asked to serve the town but when he came and saw its problems, he passed by on the other side; for he knew they were too hot for comfort. And likewise another minister, when he was asked to serve the town came and looked, and passed by on the other side.

"But a certain other minister, when at length he was asked, came to the town, and when he saw its problems he had compassion on it. And he stayed in the town and grappled with the problems,—racial intolerance, divorce, juvenile delinquency, lack of recreational facilities, unemployment, alcohol, gambling. He bound up its wounds, and with patience and understanding helped deliver it of its oppressors.

"And on the morrow when he departed from the town, he took aside its leaders, and said unto them: 'Take care of this town, and whatsoever you spend on its improvement will return to you many fold.' "

—E. H. Babbitt

Harvesters

The poor who pick crops in the fields
Already have distinguished
Between the Christ who to them yields
And church that is extinguished.

—*Rusticus*

Change of Address

• Experience indicates that many subscribers are failing to notify us about changes of address. If you are changing your address, please notify us promptly. A postcard will do.

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Town & Country Church

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Remit to the Home Missions Council

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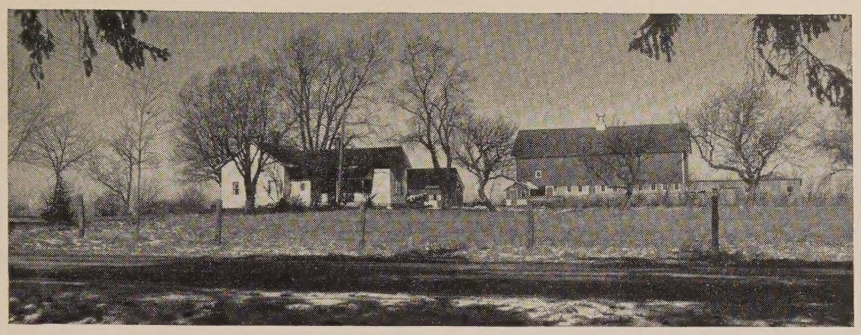

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"Fireside Gatherings"

IVAN M. CASH

• "Fireside Gatherings" is the name given to a series of neighborhood gatherings sponsored by the church. The plan has been used in different parishes with equally fine results. It has proved a means of ministering to families outside of the church. The family as a unit is given an opportunity to share together with other families of the neighborhood in an evening of enjoyment and inspiration.

The fact is that people are far more apt to accept an invitation to a neighbor's home for a church function than to accept an invitation to the church. This plan can be adapted to different situations in the village or in the open country.

The Plan

This plan should be worked out by a representative group or church council. The parish is first divided into neighborhoods. Streets in the village may be grouped and certain roads in the country. A home with adequate room must be selected in each neighborhood. In each case the hostess is asked to personally invite as many of her neighbors as possible.

Committees for all the gatherings are selected. There should be a social and a refreshment committee for each gathering. There might well be an attendance or publicity committee. It is well to have the same kind of light refreshments for each group. The social committee should meet together and plan the social time for each and provide whatever equipment is needed.

Invitations are prepared giving general nature of the gatherings, the time and listing all the homes, the date and day. Indicate that the family is invited to the gathering checked or underlined. The people are invited to attend only the one in their own neighborhood but they may select another if they cannot attend that one. There is greater enthusiasm and carry over when all the people of the parish are invited to a gathering about the same time. I have held as many as five Fireside Gatherings within a week and a half. Then in other series they have been held one each week until the whole parish has been covered.

The Evening Program

It is well to allow plenty of time for visiting as the people gather in the home. The social games follow for about an hour. The Worship period is usually planned and led by the pastor. This has included Hymns, Scripture, Prayer, Poems, Special Music and a brief message by the pastor. The reading of a One Act Religious Play by selected persons but without action may be used for a message. The worship is followed by the refreshments which should be furnished by the church people with others as guests. The evening is usually closed with a good old fashioned hymn.

Results

The results will depend very largely upon how much work, planning and calling is done both by the pastor and people. One advantage of having one each week makes it possible for the pastor to call on all the families inviting them to attend a gathering. This kind of calling helps the pastor to get into all the homes and gives the people something definite to do. Care must be taken not to miss any families which should be invited.

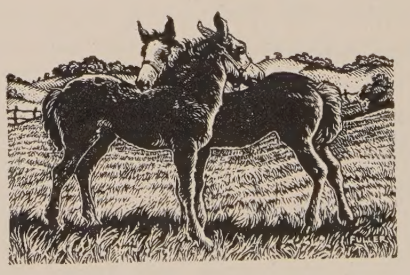
Out in the country I have found that as many as three-fourths of those attending did not usually attend church. It is often possible to hold a gathering in the home of people outside the church.

A Prayer in Spring

• O Divine Creator, by whose providence the seasons come and go, we praise Thee that the winter is past, the rain is over and gone, that the flowers appear on the earth and the time of the singing of birds is come. For the fresh green beauty about us, for new life springing forth from seed and shell, for the young of the friendly beasts that minister to human needs, for the insistent calls to labor, to fertilize and plow the fields, to sow the seed, we thank Thee, O God of the seedtime. . . .

Strengthen within us the ancient faith that as the earth bringeth forth her bud and the garden causeth the things that are sown in it to spring forth before all the nations. May we see in this vernal season the symbol of the resurrection of our Lord, the reminder that life is ever Lord of death and Love must claim its own. This we ask in the name of Him who died and rose again and liveth evermore. Amen.

Rural Life Prayers, p. 33



"I would rather sit on a pumpkin and have it all to myself than be crowded on a velvet cushion."

—HENRY DAVID THOREAU

Farmer-Preacher Tackles Rural Church Problems

TED H. TOWNSEND

• A cement block milk house was under construction between the barn and the black-top road. "They expect to ship fluid milk as soon as this milk house is completed and inspection is made," said the mason who was busily at work cementing one block above another. I wondered, was this a symbol? I had heard that in this section of Schuyler County there was a young man devoting part of his time to farming and the rest of his time in ministerial work. Did it mean a "new day" in farming and in Religion?

Experiment

A moment later I met Rev. Laurence K. Pickard, the young man in question. Rev. Pickard resides in one of the two houses on the farm of Rev. Dutton Peterson near Odessa in Schuyler County, N. Y.

Rev. Pickard told of his work on the 160-acre farm. There are both registered and grade Holsteins and milk has been going to a cheese factory. There is a power line by the door which means electricity is available for both the houses and for use in cooling milk in the barn. On the farm strip cropping has been practised and today piles of lime can be seen at the edges of the fields ready to be spread upon the land. "There are no cash crops," said Rev. Pickard. "Milk will be the source of cash return. Twelve acres of wheat was harvested by a combine. However, this grain is used in feed for poultry and dairy."

Agricultural Intern

In discussing his program the pastor says that he is an agricultural intern. He performs chores from six to seven o'clock in the morning. Then he has a period of study and sermon preparation. From ten o'clock until noon and during the afternoon he carries on farm work. One afternoon a week he makes visitations through the parish and checks on programs and meetings.

There are often evening meetings and a youth program has been arranged in three different areas with regular meetings. Suppers and other programs also fit into the schedule and on Sunday Rev. Pickard takes over a part of the services. There are four charges in the parish, and his work relieves Rev. Peterson, the resident pastor. Under this program which has been inaugurated by the Committee on Home Missions and Church Extension of the Methodist Church, a minimum salary is provided from general funds if the parish is unable to provide these funds.

In speaking of himself the agricultural intern says, "I am a farmer in my thinking, training and experience. Now I am training to become a minister. Under this plan which the church board has set up other men like myself will take up internship training to enter this new phase of rural mission work."

"Farmer-Preachers are not new," said he. "The early Christian church in its monasteries carried on some of the first agricultural research. In fact, Gregor Mendel, an Austrian monk, laid the foundation for our modern science of genetics.

"The Spanish fathers who founded the missions in California brought with them both Christianity and an agriculture that enriched the native Indians."

Mainstay

"Through the ages," said he, "the rural church has been the mainstay of Christianity. The rural church, like the 'ever normal grainery' in agriculture has been the ever normal reservoir of members for city churches. Young men left their country homes and went to the city where they were of great assistance in the new charges to which they became members."

Rev. Pickard holds a Bachelor's degree in agricultural economics from Amherst University. For four years he operated a large dairy farm. Mrs. Pickard has her degree on religious education and for four years served as a parish director of religious education. Both expressed the desire of doing agricultural missionary work, so they contacted Dr. C. W. Lokey, who is in charge of the Division of Home Missions and Church Extension which handles this new program, and as a result they were assigned to the Odessa parish to train for and aid in getting the newly proposed agricultural lay minister internship program in operation.

Rev. Pickard knows his economics and he is able to talk the farmer's language with the parishioners with whom he comes in contact. Said he, "This rural church problem has come about for a number of reasons. Churches are closed because farm land in marginal areas has been abandoned. The fertility of the soil has been so depleted that the economic standard has been reduced and the areas affected are not able to support a minister.

"Fewer people live on farms because of the mechanization of agriculture. For the past six years we have been growing record crops to help supply the war effort, yet the number of farmers and the number of acres of improved land has been decreasing as shown by the agricultural census figures."

An Intern

The present encumbent does not expect to stay forever on this partic-

ular charge. He is an "intern." He is not subject to appointment by the Bishop of the Area, but is directly under the Board of Missions. The plan has two distinct phases. The first is the training period or "internship" as it is called. Rev. Pickard is serving this period now. The salary is $75 per month paid by the Board of Home Missions. The house and farm produce is supplied by Rev. Peterson.

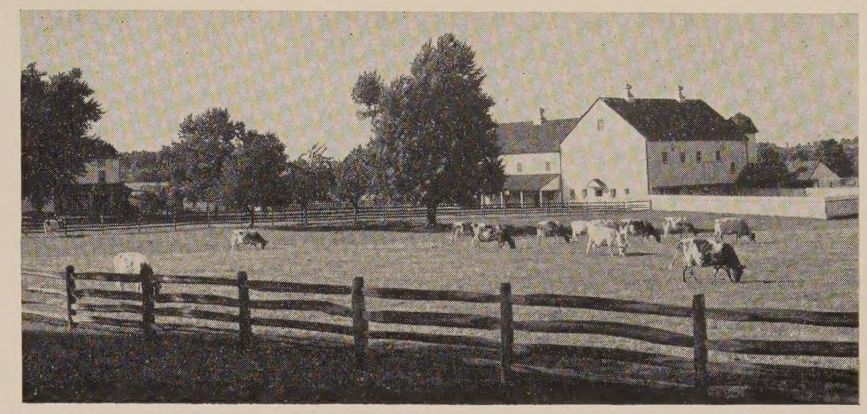
The second phase comes after the "internship" when Rev. Pickard will be sent to take charge of some parish as a farmer-preacher. The salary will be $1200 cash per year and "food and fibre" from the farm he operates. The salary comes from: 1. Profit on the farm; 2. What local churches can provide; 3. If necessary, from the Board of Missions.

To Cooperate in the Heifer Project

• Correspondence with John D. Metzler gives this instruction to those who wish to cooperate in the heifer project. Literature for promotion of "Heifers for Relief" can be received from the Brethren Service Committee, either with their imprint or the imprint left blank to be inserted. Any group wishing to cooperate may tag the cattle with their own tags or use the tags of the Brethren Service Committee. The only principle is that the cattle must be given in the name of the Christian Fellowship.

To cooperate to the fullest extent, appoint a member to the Heifers Project Committee. The Rural Life Association, the Catholic Rural Life Council and the Evangelical and Reformed Church each have appointed a member to the committee.

For further information, write the Brethren Service Committee, 22 South State Street, Elgin, Illinois.



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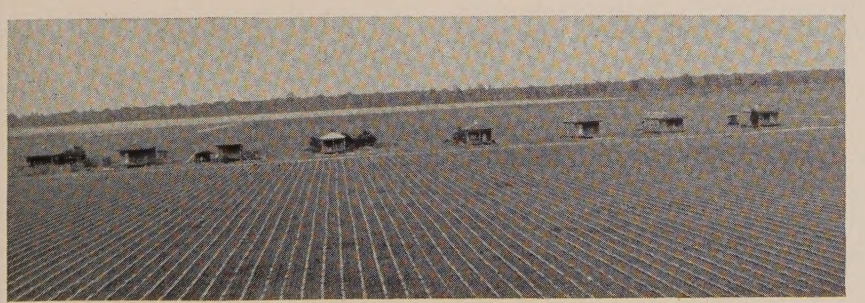
There Is A Frontier

• The Bureau of Reclamation of the U. S. Government is starting work on a new dam on the Colorado River about one hundred miles south of Boulder Dam. It is to be known as the Davis Dam. The dam site is about 35 miles west of Kingman, Arizona, and 35 southeast of Searchlight, Nevada, which means it is an isolated spot in a mountainous desert setting. But the real flavor of the old frontier comes from Bull's Head City 5 miles down the river. For what reason a name had been connected to the place prior to plans for dam construction is hard to imagine, but the truth is that a boom town now exists. Building is proceeding with the reckless abandon of the frontier spirit.

As one proceeds along a rough, rocky, dusty trail which promises to be main street—come maturity—such signs as these extend a greeting, "Super Market to open soon," "The future site of Bill's Tavern." Turning in front of a shack, which to promise two rooms would call for a stretch of the imagination, there appears the number 14 above the door. Two blocks farther on there proudly stands a street marker, "Long Street." Within those two blocks was its origin and terminous, beyond both—grease wood and desert sand.

Government engineers drew the plans and will direct the building. The Utah Construction Company has contracted to do the work. Business and commercial interests have sent in their scouts and laid plans to serve and exploit the workers. And the Church, too, carries out its commissions to "Go—preach—to the whole creation." The Home Missions Council of North America cooperating with the Arizona Council of Churches will soon have a minister on the field. Plans are underway for a Church building at the Federal townsite. Steel and concrete rise to bring light and life to a desert. When the turbins stand idle their power no longer desired by man, when the reservoir, filled with silt becomes a plain, still men will be restless seeking *Life* and "towering o'er the wrecks of time."—the Cross. —D.F.P.



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County Auction Brings $10,000 For Relief

• On February 1, a county-wide, interdenominational auction for relief was held at Goshen, Indiana. Everything sold, including livestock, household goods, farm equipment, etc., was donated. Newspapers and local radio stations donated time and space to promoting the auction. Auctioneers donated their services. Anyone buying something he didn't want to keep could turn it in to be sold again. On this basis one goat was sold more than a dozen times, never for more than $10 at any one time, eventually brought $135 altogether. The auction netted over $10,000. *From: Brethren CPS Bulletin February 8, 1946*

Book Reviews

The Land, The People and The Churches. British Council of Churches. 56 Bloomsburg St., London, W.C.I.

This booklet of 94 pages is the report on a three year continuous survey by the British Council of Churches of the rural life situation in nearly all the counties of England. Separate inquiries were made in Scotland and Wales. The preface states, "Our desire is to see a country way of living which satisfies the physical needs of food and shelter, work and wage, and security and comfort in health and infirmity, and also draws into a living fellowship the ministries of the Churches and the spiritual needs and aspirations of the people in our hamlets and villages."

The war had divergent efforts upon the United States and England. In the U.S., cities grew and industries were centralized. In England decentralization was forced upon them by the air raids. In speaking of attitudes toward urban life the report says, "The movement to the town becomes cumulative. From being rather venturesome to go, it soon becomes rather stupid to stay."

The two religious traditions (Free Church and Anglican) creates two different pictures. The chapel (Free Church) is generally small with no rooms adequate for an educational or social program. Anglicans are hampered by ancient church buildings and huge rectories—symbol of a day when the rector had a large family, cheap help and an income from a private source.

The pressing issues facing the rural churches of England are not foreign to rural pastors in the U.S.: Property inadequate for the demands, leadership drawn off, poor secular schools, lethargy of community spirit, and inactive local government and conflict with the leisure class who have retired in the country.

Two points are made in the conclusion: 1. "We hope that in their teaching the churches will relate the Gospel to this rediscovery of country life. 2. We see a great need and opportunity for churches to press forward in their social witness." The challenge lies in this, "If we believe that *life as neighbors* is more deeply satisfying than life as isolated units, then we have to create that life by deliberate choice.

—D.F.P.

Christianity and Work—A Study Course in the Ethics of Occupations. By Benson Y. Landis and James Myers. The Federal Council of the Churches of Christ in America, 297 Fourth Avenue, New York 10, N. Y. Price 25 cents per copy (quantity rates).

"At the Work Conference of Churches held at Oxford, England, in 1937, a recommendation was adopted that "Christian men and women in the same occupations should meet together for prayerful discussions as to how in their particular sphere of life the problems which arise can be dealt with in accordance with the mind of Christ. In their membership in political parties, employers' associations, trade unions, farmers' organizations, consumers' cooperatives and other similar groups, Christians have an opportunity to make their influence felt in practical activities.

"So far as we can learn this excellent suggestion for Christian education has not been widely adopted in our churches. There are few study courses on the subject of Christian vocation. The present brief study course is offered in the hope that it may serve as a convenient introduction to the subject which can readily be used by many church adult classes, youth societies, and women's societies."

Some of the topics dealt with are: The Christian Professional and Business Man, The Christian Farmer, The Christian Worker in Industry.

"The light which puts out our eyes is darkness to us. Only that day dawns to which we are awake. There is more day to dawn. The sun is but a morning star."

—Henry David Thoreau

Unity Builds Democracy, published by the Farmers' Educational Fund, 3501 East 46th Avenue, Denver 16, Colorado. Prices: 1 to 25 copies, 1c each; 50 copies for 35c; 100 copies, 60c.

This is an eight-page tabloid prepared in excellent style and presenting the diversity of our American social structure. It is excellent educational material on the American racial situation. Through pictures and pictographs, it presents a look into the economic and social status of minority groups and gives a challenge to democratic action. It would be excellent material from which to lead a discussion group for one or more meetings.

Select Rural Fiction

The United States Department of Agriculture has compiled a list of twelve 1945 novels which are considered the best reading in rural fiction. This list is free upon request and might be of considerable value to librarians in small towns or county seats.

Hints for Church Organization in Town and Country

A leaflet under this title has just been published by the American Baptist Home Mission Society, 212 Fifth Avenue, New York 10, N. Y. Dr. Mark Rich is the author. The leaflet outlines from the Baptist point of view an excellent program for achieving a functioning church.

Contributions Wanted

• Every reader is a potential contributor of material for this paper.

We need three types of material:

(1) Articles of about 900 words (to fill a page), descriptive of a local program.

(2) Short items; news, plans, publications available.

(3) Illustrations; glossy photos, line drawings, cuts of rural scenes.

Circulars Available

• Quantities of circulars describing Town and Country Church are available without charge to any reader.